

An Analytical Study of the Tahqiq Methodology of ‘Abd Al-Fattah Abu Ghuddah in His Work *Qawa‘id Fi ‘Ulum Al-Hadith* By Al-Tahanawi

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DOI: <https://dx.doi.org/10.47772/IJRISS.2025.910000503>

Received: 20 October 2025; Accepted: 28 October 2025; Published: 17 November 2025

ABSTRACT

This study examines the tahqiq methodology applied by Shaykh ‘Abd al-Fattah Abu Ghuddah in his critical edition of *Qawa‘id fi ‘Ulum al-Hadith*. In the scholarly tradition of hadith studies, the tahqiq of classical manuscripts plays a vital role in ensuring textual authenticity and accuracy of understanding. However, previous research has largely focused on the content of such works rather than on the editorial methodology employed by muhaqqiqs. This has created a scholarly gap in comprehending how the principles of tahqiq are practically and critically implemented by contemporary scholars. The primary objective of this study is to systematically analyze the tahqiq methods employed by Abu Ghuddah in editing al-Tahanawi’s *Qawa‘id fi ‘Ulum al-Hadith*. This research adopts a qualitative approach through content analysis based on a comprehensive review of the text and related secondary sources. The findings reveal that Abu Ghuddah’s methodology emphasizes verification of primary sources, clear distinction between the author’s text and editorial commentary, the use of symbolization, biographical notes on hadith scholars, clarification of technical terminology and critical engagement with al-Tahanawi’s views. His approach demonstrates that tahqiq is not merely the restoration of a manuscript to its original form but also an intellectual endeavor that enriches understanding through systematic and scholarly commentary. The implications of this study are both theoretical and practical. Theoretically, it contributes to expanding the discourse on tahqiq methodology in hadith studies by offering a more comprehensive model. Practically, it provides a reference framework for researchers, postgraduate students and contemporary muhaqqiqs in producing high-quality, authentic and academically rigorous editions of classical Islamic texts.

Keywords: al-Tahanawi, ‘Abd al-Fattah Abu Ghuddah, *Qawa‘id fi ‘Ulum al-Hadith*, hadith methodology, tahqiq

INTRODUCTION

In the realm of Islamic scholarship, the legacy of classical manuscripts holds a vital position in shaping the discourse and religious practices of the Muslim community. One of the key efforts to preserve the authenticity and authority of these manuscripts is through the process of *tahqiq* a rigorous scholarly endeavor grounded in philological and scientific methodology. This process not only safeguards the originality of the texts but also provides access to reliable scholarly heritage (Muslim, 2021). *Tahqiq* is defined as a scholarly task aimed at tracing and examining manuscripts (*al-Makhtūṭat*) and rewriting them in a form that closely reflects the author’s

original intent (Muhammad ‘Abdullah Abu Sa’ailaik, 1995). In practice, however, *tahqiq* goes beyond merely restoring a book to its original form as produced by its author. Many *muhaqqiq* (editors or critical scholars) often insert their own commentaries on the content of the text they are editing. In this context, Shaykh ‘Abd al-Fattah Abu Ghuddah (d. 1417 AH / 1997 CE) occupies a distinguished position as a scholar deeply committed to the *tahqiq* of classical Islamic works, particularly within the disciplines of Hadith studies and *Rijal al-Hadith* (biographical evaluation of hadith transmitters). Abu Ghuddah was born in Aleppo, northern Syria, on 17 Rajab 1336 AH / 1917 CE, and passed away in 1997 CE (Shaikh Abdulfattah Abughudda, n.d.). He authored approximately 68 books, of which 20 were his original works and 48 were critical editions (*tahqiq*) of earlier scholars’ works (Abd al-Fattah Abu Ghuddah, 1996). One of his most monumental contributions is *Qawa’id fi ‘Ulum al-Hadith*, which not only presents significant insights into the principles of Hadith studies but also showcases his meticulous methodological approach in editing classical manuscripts (Fajrianti, 2018). The book itself was written with a particular purpose. In the introduction to his *tahqiq*, Abu Ghuddah explains that in the mid-14th century AH, a negative discourse arose in India concerning the Hanafi school of thought among some Muslim scholars, particularly the *muhaddithun* (hadith experts). They claimed that the Hanafi school, which was widely followed in India at the time often contradicted the Prophetic Hadith and that Imam Abu Hanifah prioritized *qiyas* (analogical reasoning) over hadith. However, in practice Abu Hanifah prioritized hadith over *qiyas* according to his followers he even preferred weak (*da‘if*) hadith over *qiyas* (al-Tahanawi, 2020). Abu Ghuddah noted that this issue motivated al-Tahanawi to compile his book as an expression of concern and defense of the Hanafi school, which had been perceived as neglectful of the Hadith of the Prophet (al-Tahanawi, 2020). The book serves as an introduction to *I‘la’ al-Sunan*. It has been printed multiple times the first edition in India in 1348 AH, followed by a second edition in Pakistan in 1373 AH under the title *Inha’ al-Sakan ila man Yu‘ali ‘u I‘la’ al-Sunan*. When Abu Ghuddah decided to publish the introduction as a separate book with the author’s permission he retitled it *Qawa’id fi ‘Ulum al-Hadith* (al-Tahanawi, 2020). The third edition along with subsequent reprints was issued under this new title. This edition includes additional notes, commentaries and annotations by the editor, making it a more refined and comprehensive version than previous publications.

In the modern era, the emergence of hundreds of reprinted classical books without adequate *tahqiq* (critical editing) has become a serious concern. This phenomenon has led to significant errors in textual reading, misinterpretations of content and even fatal mistakes in issuing legal rulings (*fatwas*). Consequently, the need for a rigorous and meticulous *tahqiq* methodology has become increasingly urgent to ensure the academic validity and Sharia legitimacy of classical Islamic texts (Yaakob & Shamsudin, 2019). *Qawa’id fi ‘Ulum al-Hadith* stands as an exemplary model of modern *tahqiq* rooted in traditional scholarly approaches. The book systematically explores the principles of Hadith studies using a structured and well-documented style, enriched with sharp critiques of weak sources. However, the *tahqiq* methodology employed by Abu Ghuddah in this work has not yet been studied comprehensively within academic frameworks (Hamdani, 2024). A study of his *tahqiq* methodology is important because it encompasses both practical and theoretical dimensions. Practically, it assists researchers in understanding how to edit manuscripts with precision while theoretically it contributes to establishing a scholarly foundation for Hadith studies. Moreover, Abu Ghuddah’s methodological approach can serve as a valuable reference for contemporary Hadith researchers working with *turath* (Islamic heritage texts) (Mustafa, 2011). The main issue underlying this study lies in the lack of attention to methodological detail among contemporary *muhaqqiqun* (editors of classical texts). Many tend to approach *tahqiq* as a formality rather than as a substantive scholarly process. Abu Ghuddah’s work deserves analysis to reveal how he balanced academic rigor, critical reasoning and respect for the classical scholars (Mala, 2020). The central gap in current research is the absence of a comprehensive study that systematically examines Abu Ghuddah’s *tahqiq* methodology in *Qawa’id fi ‘Ulum al-Hadith*. Most previous studies have focused primarily on the book’s content rather than on the critical editing techniques applied. Hence, this research seeks to fill that gap (Noor, 2017). Beyond methodological considerations the context of digital globalization also poses new challenges to the validity of *tahqiq*. Many *tahqiq* editions circulating online often bypass proper academic verification. Studying Abu Ghuddah’s methodology will provide a deeper understanding of the standards and procedures that should be upheld in the digital era (Yaakob, 2019). Therefore, this article aims to describe and critically analyze the *tahqiq* methodology employed by ‘Abd al-Fattah Abu Ghuddah in *Qawa’id fi ‘Ulum al-Hadith* in a systematic manner. The focus of this study includes the approaches used in manuscript selection, the system of scholarly annotation the verification of textual content (*matan*) and the mapping of reference sources. The expected benefits of this article are twofold: theoretically, it enriches the body of knowledge on *tahqiq* methodologies within the field of

Hadith studies. Practically, it serves as a reference for academics, postgraduate students and *muhaqqiqun* in producing high-quality scholarly works and critical editions of classical texts (*turath*).

Introduction to the Book *Qawa'id fi 'Ulum al-Hadith* by Zafar Ahmad al-'Uthmani al-Tahanawi (1310–1394 AH)

The book *Qawa'id fi 'Ulum al-Hadith* is a remarkable work authored by Zafar Ahmad ibn Latif al-'Uthmani al-Tahanawi. He was born on 13 Rabi' al-Awwal 1310 AH in the city of Deoband. His mother passed away when he was only three years old, after which he was raised and educated in the religious sciences by his grandfather (al-Tahanawi, 2020). At the age of five, al-Tahanawi began learning to read the Qur'an under the guidance of the renowned scholar al-Hafiz Namdar. By the age of seven, he was already reading books in Urdu and French, as well as studying arithmetic and mathematics (*al-hisab*) (al-Tahanawi, 2020). Al-Tahanawi later followed his uncle, Muhammad Ashraf 'Ali al-Tahanawi, when he migrated from Deoband to Thanah Bhawan. There, he studied Arabic literature under Muhammad 'Abdullah al-Kankuhi, delving into *nahw* (grammar), *ṣarf* (morphology) and Arabic rhetoric and poetry. He also learned *tajwid* (Qur'anic recitation) from his uncle. When his uncle began writing *Bayan al-Qur'an* in Urdu, they both moved to Kanpur. In Kanpur, al-Tahanawi continued his studies at *Jami' al-'Ulum*, where he studied *ḥadith* and *'ulum al-ḥadith* (Hadith sciences) under the tutelage of Muhammad Ishaq al-Bardawi and Muhammad Rashid al-Kanburi. Under their supervision, he examined the major Hadith collections such as *Ṣaḥīḥ al-Bukhari*, *Ṣaḥīḥ Muslim*, *Sunan Abi Dawud*, *Sunan al-Nasa'i*, *Sunan al-Tirmidhi*, *Sunan Ibn Majah*, and *Mishkat al-Maṣābiḥ*. Alongside Hadith, he also studied *fiqh* (Islamic jurisprudence) and *tafsir* (Qur'anic exegesis) (al-Tahanawi, 2020). Afterward, he moved to Saharanpur to pursue further studies at *Mazahir al-'Ulum*. There, he studied Hadith under Ahmad al-Saharanfuri, the author of *Badhl al-Majhud fi Sharh Sunan Abi Dawud*. Due to his intellectual depth and scholarly mastery, al-Tahanawi was later appointed as a lecturer at his alma mater where he taught *fiqh*, *uṣūl al-fiqh* (principles of jurisprudence), *manṭiq* (logic), philosophy and other subjects for seven years (al-Tahanawi, 2020). He then moved to Thanah Bhawan, where he taught at *Imdad al-'Ulum* and lectured on various Hadith collections including *Ṣaḥīḥ al-Bukhari*, *Ṣaḥīḥ Muslim*, *Sunan Abi Dawud*, *Sunan al-Nasa'i* and *Sunan al-Tirmidhi*. Alongside his teaching duties, he began writing his monumental work *I'la' al-Sunan*, a 20-volume compendium with the first two volumes serving as an introduction to the main work. The compilation of this magnum opus took him approximately twenty years to complete (al-Tahanawi, 2020). In addition to *I'la' al-Sunan* al-Tahanawi authored *Dala'il al-Qur'an 'ala Masa'il al-Nu'man*, as well as several works in Urdu including *al-Qawl al-Matin fi al-Ikhfa' bi Amin*, *Shaqqu al-Ghain 'an Haqqi Raf' al-Yadayn*, *Rahmat al-Quddus fi Tarjamah Bahjat al-Nufus* and *Fatih al-Kalam fi al-Qira'ah Khalfa al-Imam* (al-Tahanawi, 2020).

After teaching at *Imdad al-'Ulum*, he continued his scholarly journey to Barnakun, Burma, where he served at *al-Muḥammadiyah School* for about two years. His passion for learning and exploration led him back to Thanah Bhawan and later to Dhaka in eastern Pakistan. There, he established *al-Jami'ah al-Qur'aniyyah al-'Arabiyyah*, known today as one of Pakistan's leading universities in Hadith, Tafsir, Fiqh and related disciplines (al-Tahanawi, 2020). As its title suggests, *Qawa'id fi 'Ulum al-Hadith* deals with the fundamental principles of Hadith sciences. The book's content is distinguished by its richness, as it synthesizes insights from works on *rijal* (biographical evaluation), *muṣṭalaḥ al-ḥadith* (Hadith terminology), *fiqh*, *tarikh* (history), *sharḥ al-ḥadith* (Hadith commentary) and other related disciplines (al-Tahanawi, 2020). The book also reflects al-Tahanawi's strong defense of the Hanafi school as emphasized by Abu Ghuddah in his introduction to the *tahqiq* edition, a point also acknowledged by al-Albani when commenting on the book (al-Albani, 2004). By the age of eighty-one, al-Tahanawi had authored more than one thousand works (Abu Ghuddah, 1996). *Qawa'id fi 'Ulum al-Hadith* was first written in 1344 AH. According to Abu Ghuddah, the book was originally conceived as an introduction to *I'la' al-Sunan* (al-Tahanawi, 2020). Before it underwent *tahqiq*, the book had been published twice: the first edition appeared in India in 1348 AH / 1930 CE, followed by the second edition in Pakistan in 1383 AH / 1964 CE both under the title *Inha' al-Sakan ila Man Yuṭali 'I'la' al-Sunan* (al-Tahanawi, 2020). The third edition was critically edited (*tahqiq*) by Abu Ghuddah, who with the author's permission changed the title to *Qawa'id fi 'Ulum al-Hadith* (al-Tahanawi, 2020). This edition was published in Lebanon in 1392 AH / 1972 CE by *Maktabah al-Maṭbu'at al-Islamiyyah* in Beirut. The fourth edition was printed in Karachi, Pakistan in 1401 AH / 1981 CE, the fifth in Riyadh in 1404 AH / 1984 CE, and the sixth was published by Dar al-Salam in Cairo in 1421 AH / 2000 CE.

RESEARCH METHODOLOGY

This article employs a qualitative approach using the library research method. The chosen research design is content analysis of the book *Qawa'id fi 'Ulum al-Hadith*. According to Krippendorff, content analysis is defined as a systematic approach to examining documents and texts with the aim of identifying and quantifying the frequency or patterns of content based on predetermined categories (Krippendorff, 2013). This method enables researchers to assess the meanings, themes, or messages contained within a text through an objective process of categorization and quantification. The secondary sources used in this study include books, journals, magazines, conference papers and other relevant materials such as master's dissertations and doctoral theses. The focus of this research is the book *Qawa'id fi 'Ulum al-Hadith*, authored by al-Tahanawi and critically edited (*tahqiq*) by Abu Ghuddah. The book encompasses a wide range of knowledge related to *'Ulum al-Hadith* (the sciences of Hadith). The selection of this text aims to examine the *tahqiq* methodology implemented by Abu Ghuddah in his scholarly edition of the work.

RESEARCH FINDINGS

The research findings on the *tahqiq* methodology of 'Abd al-Fattah Abu Ghuddah, derived from the book *Qawa'id fi 'Ulum al-Hadith*, are presented in Figure 1 below:

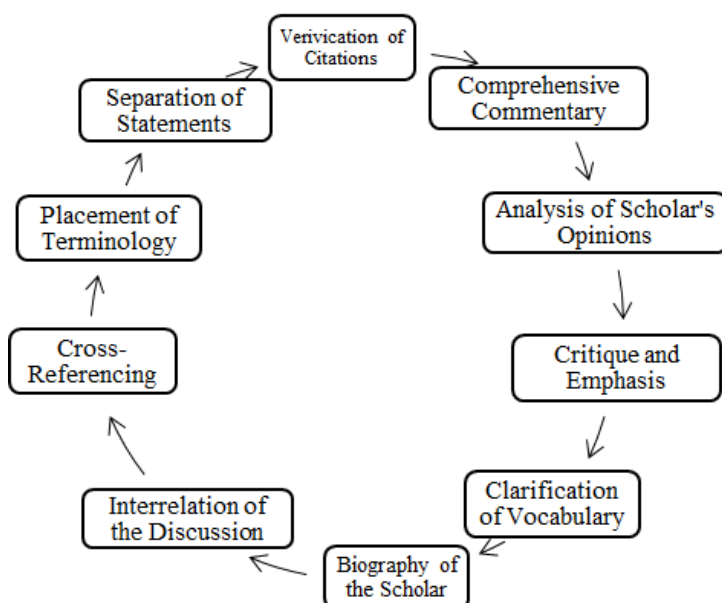


Figure 1: Abu Ghuddah's Method of Verification in the Book *Qawa'id fi 'Ulum al-Hadith*

DISCUSSION

The Methodology of Verification in the Book *Qawa'id fi 'Ulum al-Hadith* by Abdul Fattah Abu Ghuddah

The methodology employed by Abu Ghuddah in verifying this book can be summarized as follows:

1. Whenever the author of the book cites another source, Abu Ghuddah consistently refers back to the original (primary) text of that quotation. This allows him to identify any alterations or errors that may have occurred in the citation and to correct them accordingly (*islah*). For instance, on page 31, al-Tahanawi quotes al-Jurjani's statement from his work *al-Dibaj al-Madhhab* regarding the classification of hadith. According to al-Jurjani (1933), hadith is divided into three categories: *sahih*, *hasan*, and *da'if*. However, in his citation al-Tahanawi (2000) adds three additional categories: *mutawatir*, *mashhur*, and *ahad*. Based on an analysis of *Qawa'id fi 'Ulum al-Hadith* by Shaykh al-Tahanawi and the verification conducted by Shaykh 'Abd al-Fattah Abu Ghuddah, it can be concluded that Abu Ghuddah applies a rigorous principle in referring to the original sources of every quotation. This aligns with the principles of *tahqiq*, which emphasize scholarly honesty and precision in preserving textual integrity. On page 31, al-Tahanawi (2000) cites al-Jurjani's classification of hadith into

three categories *sahih*, *hasan* and *da'if*. Yet, his inclusion of *mutawatir*, *mashhur* and *ahad* does not contradict the original statement rather, it complements it by merging two recognized dimensions of hadith classification:

First, in terms of authenticity and the strength of the chain of transmission (*sanad*): *sahih*, *hasan*, and *da'if*;

Second, in terms of the number of transmitters and the degree of dissemination: *mutawatir*, *mashhur*, and *ahad*.

This addition does not distort the original citation instead, it demonstrates an enrichment and synthesis of two established frameworks of hadith classification that have been widely accepted by hadith scholars such as al-Hafiz Ibn Hajar al-Asqalani and al-Khatib al-Baghdadi.

2. In addressing a particular issue, Abu Ghuddah frequently cites multiple sources and meticulously identifies the original manuscripts from which the quotations are derived. For example, on page 28, he comments on the definition of *hafizh* and refers to the book *Tadrib al-Rawi* (al-Tahanawi, 2000). The emphasis on referencing works such as *Tadrib al-Rawi* by al-Suyuti (1960) represents one of the key methodological approaches in the *tahqiq* framework employed by Abdul Fattah Abu Ghuddah, as analyzed in *Qawa'id fi 'Ulum al-Hadith*. In his methodology, every quotation or definition presented is not only accompanied by the original text but is also examined in terms of the authenticity of its *isnad* (chain of transmission) and the meaning of its *matan* (text). Moreover, these are compared with the opinions of earlier scholars. This approach aligns with the established principles of hadith studies, which are grounded in *takhrij* (source tracing), *tahqiq al-nuskha* (manuscript verification) and *ta'dil wa jarh* (evaluation of narrators) to ensure the reliability and soundness of the referenced materials (Kamaluddin Ahmad, 2023). Thus, Abu Ghuddah's reference to *Tadrib al-Rawi* illustrates his commitment to constructing commentary based on authoritative classical sources, consistent with the principles of *tahqiq* upheld by eminent scholars. He also emphasizes the importance of indicating the original location of manuscripts, comparing variant readings and noting the narrators' commentary on the text. This practice aims to elevate the analytical quality of his work, making it not only literal but also scholarly and authentic. Accordingly, his explicit citation of sources throughout the work demonstrates a strong alignment with the comprehensive scholarly approach of *tahqiq* and the rigorous methodology of hadith sciences (Soroni, 2013).

3. To ensure the accuracy of his commentary, Abu Ghuddah often cites various scholars who have discussed the same issue and then performs *tarjih* (preference) by selecting the opinion he deems the most sound. For instance, on page 28, he comments on the definition of *hafiz* and refers to the book *Tadrib al-Rawi* (al-Tahanawi, 2000). In the methodology of hadith studies, the approach of *tarjih* weighing and preferring among differing scholarly opinions is a crucial element in evaluating the strength of a particular view (Muhammad Muhiuddin Khandokar Arif, 2022). Through his *tahqiq* of *Qawa'id fi 'Ulum al-Hadith*, Abdul Fattah Abu Ghuddah emphasizes that *tarjih* should not be carried out subjectively rather, it must be grounded in solid evidence derived from the *sanad* (chain of transmission), the *matan* (text), the scholarly credibility of the narrators and conformity with the foundational principles (*usul*) of hadith. When discussing the definition of *hafiz*, Abu Ghuddah refers to *Tadrib al-Rawi* and compares it with the views of other scholars such as Ibn Hajar, al-Khatib al-Baghdadi and al-Dhahabi. This demonstrates his use of a systematic *tarjih* method supported by rigorous academic reasoning (Muslim, 2019). This method, known as *al-Tarjih bi al-Dirayah wa al-Riwayah*, involves giving precedence to opinions based on a deep understanding of the transmitted reports (*riwayah*) as well as critical analysis (*dirayah*) of their content and chains of transmission. Abdul Fattah Abu Ghuddah asserts that the study of hadith requires scholars not merely to present differing opinions but also to bear the responsibility of identifying and selecting the strongest one based on sound evidence, disciplined reasoning and legitimate scholarly *ijtihad* (Kamaluddin Ahmad, 2023).

4. Abu Ghuddah's commentary on the book he verified sometimes serves to affirm and support al-Tahanawi's statements, while at other times he critically examines and challenges them. This attitude aligns with the principle of *al-Naqd al-'Ilmi* (scholarly criticism), which is one of the fundamental foundations of the hadith discipline (Muhammad Muhiuddin Khandokar Arif, 2022). In the context of editing and verifying classical texts (*tahqiq*), Abdul Fattah Abu Ghuddah does not adopt a passive stance toward the original content of the work. Rather, he conducts meticulous analyses of the author's statements, comparing them with the views of major authorities such as Ibn al-Salah, al-Nawawi, Ibn Hajar and al-Khatib al-Baghdadi. When he finds that a view corresponds with the position of the *jumhur* (majority of scholars) or is supported by a strong *sanad* and sound evidence, he

reinforces and validates it. Conversely, when he identifies inconsistencies or ambiguities, he offers critique based on the principles of *tahqiq muqaran* (comparative verification) and *tarjih al-ru'yah* (preference for the stronger argument). This method demonstrates that the process of *tahqiq* is not merely about transcribing or editing ancient manuscripts, but also involves the responsibility of a *muhhaqqiq* (textual verifier) to guide readers toward a proper understanding of the context, clarify potential ambiguities and build a more coherent and scholarly narrative (Kacir, 2022). His critiques are not intended to discredit the author but to refine and enhance comprehension of the original text. Such an approach is vital to ensuring the continuity of hadith scholarship in an objective and analytical manner.

5. Explaining the meaning of difficult vocabulary that needs to be clarified in order to facilitate the reader's understanding of such terms. For example, on page 33, he explains the meaning of the word '*adl*', referring to those who are always pious and maintain proper etiquette. Another example is when al-Tahanawi explains the term *hadith mu'allaq*. According to al-Tahanawi, *al-mu'allaq* refers to a hadith whose chain of transmission (*sanad*) is disconnected from the beginning, whether by one or more narrators. Abu Ghuddah then elaborates that in a *hadith mu'allaq*, the disconnection occurs specifically at the level of the Companion (al-Tahanawi, 2000). The detailed explanation of terms such as '*adl*' and *mu'allaq* reflects the *sharh al-mustalahat* (explication of technical terminology) approach, which is essential in hadith scholarship. Based on studies of the *tahqiq* (critical editing) methodology practiced by 'Abd al-Fattah Abu Ghuddah, it is evident that he places great emphasis on clarifying key terms in hadith studies by referring to classical definitions from eminent scholars such as al-Khatib al-Baghdadi, Ibn Hajar al-'Asqalani, and al-Sakhawi. This is intended to prevent confusion among readers and students of hadith who may not be well-versed in traditional terminology (*turath*). For instance, in explaining the term '*adl*', Abu Ghuddah links its meaning to one of the fundamental conditions for accepting a narrator's transmission namely, being religiously observant, pious and possessing *muru'ah* (moral integrity). As for the *hadith mu'allaq*, he does not merely accept the simplified definition that its chain is broken, but asserts that the disconnection specifically occurs at the level of the Companion. This reflects a critical interpretive judgment (*ijtihad*) that distinguishes *mu'allaq* from *mursal* or *munqati* 'traditions. Such a method aligns with the principle of *bayan al-mughlaq* (clarification of complex meanings), as emphasized in the study by Soroni (2013).

6. Writing the biographies of scholars mentioned in the manuscript he critically edited (*tahqiq*), Abu Ghuddah often included assessments from *rijal* critics regarding these scholars by referring to classical works of *tarih* (history) and *rijal* (biographical evaluation). For instance, he briefly wrote the biography of Abu al-Hasan ibn al-Hashshar (al-Tahanawi, 2000). This method aligns with the fundamental principles of '*ilm al-rijal al-hadith* (the science of hadith transmitters), which is central to assessing the integrity and credibility of narrators. 'Abd al-Fattah Abu Ghuddah frequently referred to major classical sources such as *Tahdhib al-Kamal* by al-Mizzi, *Siyar A'lam al-Nubala* by al-Dhahabi, *Lisan al-Mizan* by Ibn Hajar and *al-Jarh wa al-Ta'dil* by Ibn Abi Hatim. His biographical writing goes beyond merely recording dates of birth and death, he also highlights each scholar's intellectual stature, their transmission networks and the evaluations of *naqqad al-rijal* (hadith critics) concerning them. For example, when mentioning Abu al-Hasan ibn al-Hashshar, Abu Ghuddah explains that he was a *faqih* (jurist) and *usuli* (scholar of legal theory) from the Maliki school who showed great diligence in hadith scholarship. Abu Ghuddah further adds information about his expertise in *mukhtalif al-hadith* (reconciliation of apparently contradictory hadiths) and includes remarks from major scholars such as al-Dhahabi, who described him as *thiqah* (trustworthy) and Ibn 'Asakir, who referred to him as a *sahib tarjih* (a scholar capable of determining stronger opinions) within his school of thought. All of this demonstrates Abu Ghuddah's application of the *al-ta'rif bi al-rijal* (introduction to narrators) method, which aims to help readers understand the scholarly background and credibility of the figures cited in the text.

7. Whenever there is a connection between one discussion and another, Abu Ghuddah provides this information in the footnotes (*ta'liq*, al-Tahanawi, 2000). This approach reflects the principles of *tartib al-mabahith* (systematic organization of discussions) and *rabt al-ma'lumat* (interconnection of information), both of which are highly emphasized in the science of *tahqiq al-hadith* (critical editing of hadith texts). According to studies on the *tahqiq* methodology of Shaykh 'Abd al-Fattah Abu Ghuddah, he frequently used footnotes not merely to cite references but also as a medium to link closely related issues across different sections or chapters. This was done to ensure that readers could follow the continuity of the original author's thought and gain a more

comprehensive understanding of the overall context. For instance, when discussing the terms *mu'allaq* or *mursal*, if these terms had been previously explained in an earlier section, Abu Ghuddah would provide a cross-reference through his *ta'liq*. This reflects his application of the *al-ta'liq al-ihdafi* (purposeful and thematic annotation) method one of the distinctive features of his *tahqiq* work designed to make the text more reader-friendly, particularly for students and researchers. This practice also aligns with the principle of *al-dalalah al-matn* (textual coherence through discursive interrelation) as discussed in the discipline of *fiqh al-hadith* and it is consistently demonstrated throughout Abu Ghuddah's scholarly works.

8. When a particular issue has already been discussed in detail in one of his other *tahqiq* works, Abu Ghuddah directs readers to refer to that work rather than repeating the same commentary. This practice is intended to avoid redundancy in his explanations. For example, when commenting on the trustworthiness (*thiqqah*) of Ibn Ishaq, he advises readers to consult his commentary in *al-Raf'u wa al-Takmil* for a more detailed discussion (al-Tahanawi, 2000). This method reflects the principles of *tawjih al-qari'* (guiding the reader) and *ikhtisar ma'a al-ihalah* (concise presentation with cross-referencing), which are among the main strategies employed by Shaykh 'Abd al-Fattah Abu Ghuddah in managing his *tahqiq* works. In maintaining scholarly precision and structural clarity in his annotations, he avoids repeating discussions that he had already elaborated upon in earlier writings. Instead, he indicates this in his *ta'liq* (footnotes or annotations). Such an approach aligns with the classical scholarly tradition practiced by earlier *muhhaqqiqun* (critical editors) such as Ibn Hajar and al-Sakhawi, who recommended directing readers to previous works to prevent informational overlap (Misbah, 2020). This also demonstrates Abu Ghuddah's understanding of *tahqiq* not merely as a compilation of commentaries but as a scholarly discipline that respects the reader's space and guides them toward more detailed and relevant references. His strategy exemplifies the integration of *dirayah* (intellectual understanding) and *riwayah* (narrative transmission), making his works a continuous and coherent body of reference rather than a collection of disconnected commentaries (Fadzir & Abdullah, 2020).

9. The *musthalahat* (various technical terms) found in the book *Qawa'id* were originally explained by the author in the tenth chapter. However, after being critically edited (*tahqiq*) by Abu Ghuddah, these terms were repositioned and explained directly on the pages where they first appear. This restructuring reflects the approach of *tartib al-musthalahat bi-hasab al-wurud* (arranging terms according to their contextual occurrence), which is one of the defining features of Shaykh 'Abd al-Fattah Abu Ghuddah's *tahqiq* methodology. He recognized that placing all the terminology in a single concluding chapter as done by the original author could obscure readers' understanding when engaging with the main body of the text. Therefore, Abu Ghuddah moved or added explanations of each term precisely where it occurs, accompanied by *ta'liq* (annotations) or brief glossaries in the footnotes. This method aligns perfectly with the principle of *tafsir al-musthalahat fi siyaqiha* (interpreting terms within their contextual usage), a practice also employed by hadith scholars such as Ibn al-Salah and al-Suyuti in their works. As a result, the text becomes more dynamic and reader-friendly, particularly for students who are new to the study of *'ilm musthalah al-hadith* (the science of hadith terminology) (Supardi, 2022). According to the study by Fadzir & Abdullah (2020), this practice represents a hallmark of modern *tahqiq*, combining the textual precision of classical scholarship with contemporary pedagogical approaches. Abu Ghuddah's method thus not only preserves the authenticity of the text but also facilitates comprehension and enhances the learning experience.

10. The letter (ش) is used to indicate that the statement preceding it belongs to al-Tahanawi, while the statement following it is that of Abu Ghuddah (al-Tahanawi, 2000). The use of this symbol, (ش) an abbreviation for *Sharih al-Kitab* or *Shaykh al-Tahanawi* represents a system of annotation adopted by Abu Ghuddah to distinguish between the original text and his critical commentary (*tahqiq*). This method aligns with the principle of *tabyin al-muhaqqiq li-nass al-mu'allif* (the clear differentiation between the author's original text and the editor's commentary), which is a crucial standard in the tradition of manuscript *tahqiq*. Its purpose is to ensure that readers do not confuse the author's original words with the additions, explanations, or critiques provided by the editor. This approach reflects Abu Ghuddah's deep scholarly integrity and adherence to the classical ethics of academic editing. The marker (ش) is also known as *'alamat al-tafsil* (a separation marker) and has been used by many contemporary *muhhaqqiqun* (critical editors) to maintain textual transparency. It allows readers who wish to focus solely on the original text to do so without distraction from the commentary. In an educational context, this system greatly aids researchers and students in conducting layered textual analysis (*textual layering*),

enabling them to distinguish between the primary source and the critical observations built upon it (Yusuf et al., 2022).

11. Comparison with Other Scholars in the Field of Hadith Textual Verification (Tahqiq)

Apart from the ten methodological aspects detailed above, ‘Abd al-Fattah Abu Ghuddah’s tahqiq approach should be compared with other hadith scholars who have also made significant contributions to the editing and authentication of hadith texts. Among the frequently cited figures are Shu‘ayb al-Arna’ut, Mahmud al-Tahhan and Muhammad Nasiruddin al-Albani. Shu‘ayb al-Arna’ut, for instance, is known for a methodology that emphasizes *tahqiq muqaran* (comparative collation of manuscripts) and a clear separation between the author’s text and the editor’s commentary, as seen in his work on *Musnad Ahmad ibn Hanbal*. He also demonstrates rigorous discipline in *takhrij al-Hadith* and the authentication of isnads using the method of *jarh wa ta’dil* in a systematic manner (Al-Arna’ut, 2011). Meanwhile, Mahmud al-Tahhan in his work *Taysir Mustalah al-Hadith* presents a *tadwin ta’sili* approach, namely a reorganization of the science of tahqiq based on modern educational principles to facilitate understanding among contemporary students (al-Tahhan, 2004). His approach differs from Abu Ghuddah’s, which is more *tahlili-tahqiqi* (analytical-critical), yet both emphasize scholarly integrity and textual authentication. As for Muhammad Nasiruddin al-Albani, he focuses on *tashih wa ta’lif* of hadiths in a practical context, employing modern methods in the classification of hadiths (sahih, hasan, da’if) based on isnad and matn evidence. However, in contrast to Abu Ghuddah’s cautious approach when discussing the opinions of earlier scholars, al-Albani is at times more critical of classical isnads, which has given rise to methodological debates between these two orientations (Azami, 1992). This comparison indicates that Abu Ghuddah’s tahqiq methodology is closer to the approach of classical scholars such as Ibn Hajar and al-Khatib al-Baghdadi, balancing respect for the original text with the need for modern scholarly scrutiny. His approach constitutes a synthesis between *ta’liq ‘ilmi* (scholarly annotation) and *tahqiq tahlili* (analytical verification), making it a principal reference for the academic editing of hadith texts in the contemporary era.

12. Implications of Digitalization and Contemporary Challenges in Hadith Tahqiq

From the perspective of current implications, technological developments in the digital realm have introduced new dimensions to the field of hadith manuscript tahqiq. In the digital era, the dissemination of hadith texts through online platforms such as *Shamela Library*, *al-Maktaba al-Waqfiyyah* and the *Zamzam Digital Hadith Corpus* has accelerated access to older manuscripts. However, uncontrolled digitalization also poses serious risks to the authenticity of manuscripts, as multiple digital versions exist that have not been verified by qualified editors (Khalid, 2022). The study by Al-Faruqi (2023) asserts that this phenomenon leads to *al-tahrif al-raqmi* that is, textual distortion through unsound digitization processes or automated editing without human review. Therefore, modern editors such as Abu Ghuddah serve as an ideal example, as he emphasizes principles of manual verification, cross-checking of sources and scholarly responsibility before a text is disseminated to the public. In this context, the primary challenge of digital tahqiq is to ensure that the integrity of hadith texts is not compromised by artificial intelligence (AI) algorithms that may not grasp the context of isnad and matn. Hence, contemporary hadith researchers need to combine the meticulous classical methodology of Abu Ghuddah with current digital systems that possess cross-checking mechanisms (scholarly blockchain, isnad metadata and linguistic AI analysis). This approach is expected to preserve the value of scholarly trustworthiness in the editing and dissemination of hadith texts in the digital age (Rahman & Ali, 2024).

CONCLUSION

This study affirms that Shaykh ‘Abd al-Fattah Abu Ghuddah was not merely a critical editor (*muhaqqiq*) of classical manuscripts, but a distinguished scholar who demonstrated a critical, systematic and consistent methodology in engaging with *turath* (Islamic scholarly heritage) texts. Through an analysis of *Qawa’id fi ‘Ulum al-Hadith* by al-Tahanawi, it becomes evident that he combined philological precision, rigorous source verification and a deep sense of scholarly ethics at every stage of the *tahqiq* process. Abu Ghuddah’s significant contribution lies not only in revitalizing *Qawa’id fi ‘Ulum al-Hadith* with greater scholarly value but also in establishing a methodological framework of *tahqiq* that can serve as a model for contemporary *muhhaqqiqun*. He demonstrated that *tahqiq* is not a mere technical process of text restoration, but a multidisciplinary endeavor encompassing aspects of *riwayah* (transmission), *dirayah* (understanding), *musthalahat* (terminology), *tarjih*

(preference of stronger opinions) and critical analysis. This approach highlights the balance between preserving the authenticity of the original text (*matan*) and meeting modern academic standards of readability and comprehension. The study holds great relevance in the modern context, especially in the digital era where the widespread circulation of classical texts without proper *tahqiq* may lead to misunderstanding and academic inaccuracy. Therefore, Abu Ghuddah's methodology should serve as a foundational reference for developing modern *tahqiq* standards in the fields of hadith studies, *rijal al-hadith*, and the management of *turath* works. Furthermore, this research opens new avenues for future studies on Abu Ghuddah's other works and for comparative analyses between his methodology and that of other prominent *muhhaqqiqūn*. Hence, his methodological legacy holds great potential to become a pivotal reference in building an authentic, authoritative and sustainable tradition of *tahqiq* in Islamic scholarship.

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